1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

A knotted cord or quipu (*dütwuwddjïgà*) is used to add formality to an invitation to another tribe or in accepting an invitation from them. The cord, which is carried by the messenger, contains a knot for each sleep which will elapse before the meeting. One knot is cut off each night: the last one, which is by itself at the end of the cord, represents the meeting. Thus the Havasupai sent one, made by the reservation policeman, to the Navaho at large by a member of that tribe. This had seventeen knots and referred to a dance held in September, 1919. Two instances of quipus brought by Walapai were noted; both invitations of local chiefs to mourning ceremonies. On August 26, 1921 a Navaho, who was not a chief, gave one with ten knots to Supai Jack, a prominent man, with the information that the Navaho would arrive at the Havasupai village in the afternoon or evening of September fourth.

These are not used as mnemonic devices, nor do they use notched sticks in this way.

A family may keep track of the return of a traveler by marking on a stone or post, erasing a mark for each sleep as it elapses.

Six directions are recognized: the four cardinal points, the zenith, and the nadir.

north	mátávigà
west	nyatópovï (sun's setting place)
south	kàwïvigà
east	nyádjà'dlovë (sun's rising place)
zenith	amiávigà or imiatávigà (middle of the sky)
nadir	matviálà or ámötávigà (middle of the ground)

The place where the speaker is (ámötátu"waiyü'g, ground where I am), is not considered a direction. In naming the directions they are given in the order north, west, south, and east.[1] There is no color-direction association.

Color terms are as follows:—

inyágà or inyádj	black
inyaa'gà	brown
áhwö'tigà	red
gwalaa'gà	pink
ágwáötg	yellow
nyimä'vá	white
vaadwà	blue-green
valaadgà (?)	blue
valaadlïávägà	green

[1]The Navaho order is east, south, west, north, zenith, and nadir (Franciscan Fathers, A), Stephen, (6), 369); that of the Hopi north, west, south, and east [Fewkes, (c), 22]. That of the Pima in lighting a funeral pyre is south, east, north, and west (Curtis, II, 72). The San Carlos Apache ritual is like the Navaho, east, south, west, and north (Goddard, (f), 7.)

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171 821 [805] only in the early months of both calendars is presumptive evidence of historic connection.

There are some data on the identity of another group in this region. The Havasupai may know the cluster, but I did not record it. This appears to be the three stars of Orion's Belt, called *Mountain Sheep* by Yavapai, Mohave, Yuma, Southern and Northern Diegueño, and *Hulaish* or *Hula'chum* by Luiseño. I think Trippel is mistaken in identifying *A-mau* (presumably mountain sheep) with the Great Bear; there is no obvious triad in that constellation. Waterman doubtfully questions the identification of the Northern Diegueño group with Orion. Southern Diegueño *Mountain Sheep* is probably the same group, which makes it impossible for *Cülük* to be the Belt.

211 805 171 In our area the quipu or knotted string record is a formal accompaniment of an invitation to a gathering; one knot is cut off or untied for each day that elapses until the event. Beside the Havasupai, Walapai, and Navaho, this must have been in general use among the Pueblos for it figured in the Pueblo rebellion of 1680.[1] There is also a mythical reference to the device among the Zuñi.[2] The Miwok and the Northern and Southern Maidu have invitation strings identical with these.[3] The Huichol knot strings to keep count of days, untying a knot for each day elapsed. They also enumerate lovers by knotting cords.[4] As a mnemonic device the knotted string is also known to some Mission Indians, the Palonies (a subdivision of the Chemehuevi), the Klallam, Yakima, the Interior Salish of Nicola Valley, B.C., the Zuñi[5], and in a variety of forms in Peru. It is conceivable that this has a continuous distribution from Peru to Canada.

[illegible]

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the social position he makes for himself by inheritance, but the heir must have demonstrated his own ability before others will recognise that he has inherited the status. 428 554 624

There are no formal councils: most matters of importance are discussed by the groups lying about the sweatlodges waiting an opportunity to enter. Occasionally, somewhat more formal meetings are held. On August 11, 1918 two Walapai, Doctor Tommy, a shaman, and Waglaga, both elderly men, arrived. The following morning word was circulated that there would be a meeting at Captain Jim's camp. About forty adult men seated themselves in a rough semicircle, partly along a convenient bank, with the two Walapai at one end. Manakadja sat opposite the group at the center of the arc. Waglaga spoke first, then Bob, a Havasupai shaman, Doctor Tommy, Big Jim, Captain Jim, Watahomidja, and Manakadja. Neither Sinyella nor Panamida, the other two chiefs, were present. The Walapai brought an invitation to attend a mourning ceremony to be given in memory of a Walapai chief, who before he died the year previous had asked that his friends, the Havasupai, be invited. They asked who was going to the meeting. Bob replied for himself that he had just recovered from illness and was too weak to go. Big Jim, Captain Jim, and Watahomidja repeated the Walapai message and asked who was going. Manakadja also repeated it and announced that he did not intend to go. The delivery of the Walapai was almost a chant, continued as long as the breath held out. Roger, a young man, hard of hearing, seated before them, repeated their concluding words, until the speaker, taking another breath, proceeded, first repeating his own last words. Thus, Waglaga, "Something is not good"; Roger, "Not good"; Waglaga, beginning again, "Not good, but so and so . . . " Sometimes Roger would add a phrase to carry the sense forward, as "Someone is not willing"; Roger, "Not willing, but so and so is . . . "; Waglaga, "Not willing, but so and so is, and therefore . . . " Some of Roger's additions were evidently semi-humorous as they provoked laughter. The speeches of the Havasupai were more declamatory; they had no such aids.[1] At the end of every one's speech there was a chorus of approval; *hánlgd*, good. The Walapai brought and passed about a quipu, a woolen cord six inches long, with seven knots representing the seven days until the ceremony, viz., they would start in three days, take two days on the trip, and the next day (August 18) the meeting would begin. The knotted cord was handed about and explained privately at the end of the speech making 623 623 648 623 648 805 211

[1] These speeches were not recorded.

2:Iliff Y-5 (ca.1901) 1954 NT14 Plateau Yumans NT14
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CHAPTER TWENTY

The Peach Dance

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As summer waned, the Indians' activities centered on the Peach Dance, their annual harvest festival, held in late August or early September to give thanks to Those Above for a bountiful crop and to petition for continued protection and care. 796 527 574

Men and boys hurried to complete a task at which they had worked indifferently for weeks—the clearing of brush and debris from the dance floor. Messengers rode up the trails to the east and to the west, carrying the knotted counting cord extending invitations to friendly tribes. The invited guests need only cut a knot from the cord each day, the last knot representing the day festivities would begin. These guests would bring news, and their presence would add zest and gayety to the celebration. Women left their games of chance and busied themselves at the grinding stones. Vegetables were brought in from the gardens; peaches, figs and apricots, either fresh or dried, were prepared for the big feast. [203 211] [262]

The Peach Dance was one of those age-old ceremonies revealing the true culture of the Havasupai. For centuries men and women of friendly tribes had flocked to the canyon to take part in the festivities and to trade Navaho blankets, ponies, saddles and silver ornaments for garden-grown vegetables, fruits and buckskin. [439]

A few Walapai and several Hopi drifted in for the dance, and our hopes kindled that some of the white men and women who had perviously attended this ceremony might make the trip into